

The Philanthropist

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EMANCIPATION.

From the *Emancipator*.
The New York Observer in favor of Immediate Emancipation.

This leading colonization paper, heretofore distinguished by its zealous in sounding alarms respecting the doctrines of immediatism, is understood to have come out decidedly in favor of immediate, in contradistinction to gradual, emancipation. In the paper of June 16, is the following editorial:

"BARRIERS. Apprenticeship Abolished.—The act of

the colonial legislature, abolishing the apprenticeship, and

declaring all the slaves free after the completion of their

service, was sent to the English government, which we

presume it will readily accept. Here we have another in-

stance of immediate emancipation, after a series of efforts,

continued for nearly twenty years, to prepare the slaves for

freedom. We presume it is well worth the effort, that all

most intelligent of all kinds of gradual emancipa-

tion yet attempted, the British apprenticeship system.

There is one reason for this measure, concerning which

it was not good policy for the Barbadians to say much,

and of course, little has been said. As the apprenticeship

act, in its reality consists, in the non-slavery of house-servants,

and the apprentices of the whole, which we

are sure, is in the best possible sense, we have

done, in our opinion, to the slaves.

The negroes are free. It remains to be

proved whether their freedom is to be a blessing to them."—

New York *Observer*, Sept. 5, 1835.

Aug. 15.

"Let me introduce you to the situation of my friend, the Rev. Mr. B. He is a Presbyterian clergyman, and has 700 slaves, and 100 apprentices, or house-servants,

and 100 apprentices of the whole, which we

are sure, is in the best possible sense, we have

done, in our opinion, to the slaves.

The negroes are free. It remains to be

proved whether their freedom is to be a blessing to them."—

New York *Observer*, Sept. 12.

Aug. 20.

"Within a few years, increased efforts have been made

by Christian masters, and by ministers, to impress religious

instruction to the slave population, and bring them under a more moral influence."

"Very diminished among them. The negroes are

very generally made converts to the Sabbath.

"On the Sabbath, they form his congregation, and

receive Sabbath school instruction, and all the other

rites of the church.

"The negroes are free. It remains to be

proved whether their freedom is to be a blessing to them."—

New York *Observer*, Sept. 19.

"I love to contemplate the wisdom and

honesty of that which has permitted them to

be enslaved, that they may become free indeed;"

"I greatly rejoice over the *Bible*, in a noble endeavor to act

as though he had presented his slaves to a deeper rain."—

New York *Observer*, Sept. 19.

"These letters, with some others of Prof. Bailey, addressed

to different persons, were afterwards revised and published in

a volume of 110 pages, of which 1000 copies were printed,

and sold to such as were willing to give half a dollar for a

defence of southern slavery by a northern clergyman. In

that edition, the estimates were considerably altered, and

the statistics made more minute, and brought down to the year

1837.

"As we have no interest in anything but truth, we

are abundantly disengaged by a familiarity with the papers

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POETRY

From the *Mining W. Journal*.

TO J. Q. ADAMS.

Hail! thou friend of Liberty,
Defender of the virtuous free;Columbus' half of council was
The tomb of freedom; but for thee;

For when the dead shook the chain,

Thou fearless cried, "hence ye profane!"

Thin eys alone of all that bane,
Was wet with tears for Africa's woes;

Boldly thou raised a pleading hand,

For those within whose veins there flows

Blood pure as who dares to claim—

And rob him of the name of man.

Who has not felt, who can but feel

A holy indignation burn;

To see beneath the sacred dome

Of Freedom's Temple, those who turn

Turn scornfully from such away,

As dare to move a lip to pray!

Aye, silence, loath that truth within

They secret, solitary cell;

And hide from all Columbia's shame,

Nor to the turmoiled tyrant tell,

To whom, the moment wrench'd

May stay, though sprawled in wrath sway.

Ye deepest of an iron heart—

Ye blood stained, are ye not content,

The slave to rob of right to pray,

But ye so still so madly bent,

That ye would bind a frenzied tongue,

Which heaven itself from freedom stay!

Go, crush the earthquake in its birth,

Go, stay the eccentric motor's flight;

Go, bid old ocean cease his might;

Go, and illumine the brown of night—

To freedom's sons ye may then say—

"Ye plebeian race, ye shall not pray!"

Thank heaven! there's one who dares to plant

Himself alone, against the host;

When thou art silençed, then farewell

To all the rights which freedom boasts,

Thy brother soul! midst blood and flame,

And worth thyself beat at the name.

On, fearlesse one—a thousand eyes,

Which scourge and scorn the work of God,

Shall not in mortal disgrace;

Or sink in dark oblivion's flood;

High among thos, thy name shall stand,

Who scorred to yield the rights of man,

&c.
MURKES.

THE DAUGHTER'S REQUEST.

My father, thou has not the sole denied—

They say that are now to-morrow,

Then will bring back a radiant and smiling bride

To our lonely hours of sorrow.

I should wish thee joy of thy coming bride;

But tears are my words expressive;

I think on my mother's dying kiss,

And my mother's parting blessing.

Yet tomorrow I hope to hide my care,

I will still my bosom's heaving,

And strive to give thy chosen fair

A kind and courteous greeting.

She will meet me not, in the joyous pride

Of her pomp, and friends and beauty;

Ah! little need has a new-made bride

Of a daughter's quiet duty.

Thou gavest her costly gems they say,

When thy heart first fondly sought her

Dear father, one nuptial gift I pray,

Beside on the weeping daughter

My eye even now on the treasure falls,

I covet and ask no other,

Than for years on your ancient walls—

"Tis the portrait of my mother.

To-morrow, when, all in fatal guise,

And the guests our rooms are filling,

The calm gaze goes of these bold eyes

Might thy soul with grief be thrilling,

And a gloom on thy marble bier cast,

Sad thoughts of their own giving.

For a fleeting twelve-months source has passed,

Since she mingled with the living.

If thy shade should weary or offend,

That portrait might awaken feelings

Of the love of thy fond departed friend,

And its sweet and kind revealing;

Of my mind's commanding force unchecked

By feeble or weakish weakness;

Or her speech, where dazzling intellect

Was softened by christian meekness.

Then, father, grant that at once to-night,

Ere the bridal crowd's intrusion,

I remove this portrait from thy sight

To my chamber's still conclusion,

It will never me to-morrow's dawn to bear,

It will beam on me protection,

When I seek of Heaven, in my faltering prayer,

To hallow thy new connection.

Thou wilt waken, father, in pride and glee,

To remove this once broken,

But caught up earth remains to me,

Save this sad and silent token.

The husband's tears may be few and brief,

He may now be wan and mother,

But the daughter clings, in unchanging grief,

To the image of her mother!

MISCELLANEOUS.

THOUGHTS ON VARIOUS SUBJECTS.

BY DAVID SWIFT.

Selected from the original work for the Family

and Friends.

It is grown a world of course for writers to say,

This engraving, as divine say, This siniful age,

The shimpleness, who is said to feed upon nothing

but air, has of all animals the nimblest tongue.

Some men under the notion of weeding out prejudices, eradicate virtue, honesty, and religion.

I never heard a finer proof of satire against law-

yers, than that of satirists, who when they pretend,

by rules of art, to tell when a suit will end, and

whether to the advantage of the plaintiff, or de-

fendant; thus making the master depend entirely

upon the ignorance of the stars, without the least

regard to the cause it is the cause.

The expression of Aesop's fable about Tobit and

the two swallows, is well known;

yet I have the two words of Tolomeus more than once, and very well, and I always like it.

A. L. A. D. book of Tobit to be

well known.

I have some mis-possessed of good qual-

ities, which were very serviceable to others, but useless to themselves; like a sun-dial on the front of a house to inform the neighbors and passengers, but not the owner within.

It is a miserable thing to live in suspense, & is the life of a spider.

The reason why so few marriages are happy, is, because young ladies spend their time in making nests, not eggs.

Nothing more ungrateful a man to act with prudence, than a misfortune that attended with shame or guilt.

The power of fortune is confessed only by the miserable; for the happy impute all their success to prudence and merit.

Ambition often puts men upon the meanest offices; so climbing is performed in the same posture with creeping.

It is company like a dog, who dirts those most whom he loves best.

Censure is the tax a man pays to the public for being censured.

Although men are accused of not knowing their own weaknesses, yet perhaps as their own strength. It is in men, as in soils, where sometimes there is a vein of gold, which the owner knows nothing of.

Saints is reckoned the easiest of all wit; but I take it to be otherwise in very bad times; for it is as hard to satirize well a man of distinguished virtues, as to praise well a man of distinguished vices.

It is easy enough to do either to people of moderate character.

Invention is the talent of youth, and judgment grows harder to please, when we have fewer things to offer; it goes through the whole commerce of life, and makes us old, our friends find it difficult to please us, and are less concerned when we are pleased or not.

No wise man ever wished to be younger.

An idle reason lessens the weight of the good ones you gave before.

The motive of the best actions will not bear too strict an inquiry.

It is allowed, that the cause of most actions, good or bad, may be resolved into the love of ourselves; but the self-love of some men, inclines them to please others; and the self-love of others, is wholly employed in pleasing themselves.

This makes the great distinction between virtue and vice. Religion is the best motive of all actions; yet religion is allowed to be the highest instance of self-love.

When the world has once begun to use ill, it afterwards continues the same treatment with less scruple or ceremony.

One can view the best at a distance with the eyes of their understanding, as well as with those of nature.

Some people take more care to hide their wisdom, than their folly.

Complaint is the largest tribute Heaven receives, and the sincerest part of our devotion.

The common fluency of speech in many men, and most women, is owing to a scarcity of matter, and a scarcity of words; for whoever is master of language, and has a mind full of ideas, will be apt in speaking to hesitate upon the choice of words, whereas common speakers have only a few in their memory, and hence public patronage has not flowed in face and ear—want of means has been the chief obstacle.

Few people are qualified to shine in company; but it is in man's power to be agreeable. The reason therefore why conversation runs so low at present, is not the defect of understanding, but pride, vanity, ill-nature, affectation, singularity, positive ness, or some other vice, the effect of a wrong education.

To be vain, is rather a mark of humility than pride. Vain men delight in telling what honors have been done them, while great company they have kept, and the like, by which they plainly confess that these honors were more than their due; whereas common speakers have only a few in their memory, and hence public patronage has not flowed in face and ear—want of means has been the chief obstacle.

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As a leading article, attention is invited to the "VIEW OF OHIO," that runs through the first numbers, and is to be continued in the last.

James, who is the author of this paper, has been a witness to many scenes of interest, and has a mind full of ideas, will be apt in speaking to hesitate upon the choice of words, whereas common speakers have only a few in their memory, and hence public patronage has not flowed in face and ear—want of means has been the chief obstacle.

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